





We dedicate this website to the Generous Heart of Mother Mary

About Us

Mission of Jesus, is a Non profittable, service oriented website, This site belongs to each and every Christian who view this website. This is our 20th Year of Service on the Web.

This site is been developed with the help of many of the Christian Brothers around the world, we do even invite you Brothers and Sisters in Christ to send us related information about your Testimonials and News letters so that we could add them into our website.

DAILY HIGHLIGHTS, MASS READING,DAILY SAINTS, PRAYERS...

Volume 141, Monday, July 12, 2021.

Monday of the Fifteenth Week in Ordinary Time

Today's Bible Readings

Latin Rite	1st Reading 2nd Reading	Ex 1:8-14, 22	Responsorial Psalm Gospel	124:1b-3, 4-6, 7-8 Mt 10:34—11:1
Syro-Malabar Rite	1st Reading	1 COR 11:17-22	Gospel	MT 21:28-32
Syro-Malankara Rite	1st Reading	1 COR 16:1-4	Gospel	MK 4:13-20

I Have Not Come to Bring Peace, but a Sword

Prayer for All Souls



Prayer of St. Gertrude the great dictated by Our Lady to release 1,000 Souls from Purgatory each time it is said. The prayer was extend to include living sinners which would alleviate the indebtedness accrued to them during their lives.

“Eternal Father, I offer Thee the Most precious Blood of Thy Divine Son, Jesus in union with the Masses said throughout the world today, for all the holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home and within my family. Amen.”

St. Gertrude the Great was born in Germany in 1263. She was a Benedictine Nun, and meditated on the Passion of Christ, which many times brought floods of tears to her eyes. She did many penances, and Our Lady appeared to her many times. Her holy Soul passed away in 1334. November 16 is her Feast Day.



Abortion isn't a lesser evil, it's a crime. Taking one life to save another, that's what the Mafia does. It's a crime. It's an absolute evil.

Pope Francis

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Mission Prayer

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Meditation:

Why does Jesus describe his mission and the coming of God's kingdom in terms of conflict, division, and war? Jesus told his disciples that he did not "come to bring peace, but a sword" (Matthew 10:34). The "sword" which Jesus speaks of here is not a physical weapon that cuts people down, but a spiritual weapon that cuts through the inner core of our being to expose the corruption of sinful thoughts and intentions as well as the lies and deception of Satan and his kingdom of darkness.

Sword of the Spirit

Scripture describes God's word as a sharp two-edged sword that "pierces to the division of soul and spirit... discerning the thoughts and intentions of the heart" (Hebrews 4:12, Revelations 19:15). Scripture also describes "God's word" as the "sword of the Spirit" which has power to destroy every spiritual stronghold that keep people in bondage to sin, deception, and Satan (Ephesians 6:17). Jesus came to rescue us from slavery to sin and to set us free to live as citizens of God's kingdom of righteousness, peace, and joy in the Holy Spirit (Romans 14:17).

Spiritual warfare

Jesus' mission was an act of war against the spiritual forces who oppose the kingdom of God and his rule over the earth. That is why Jesus identified Satan as the ruler of this world whom he will cast out (John 12:31). The battle Jesus had in mind was not an earthly conflict between individuals and nations, but a spiritual warfare between the forces of Satan and the armies of heaven. Jesus came to wage war against the spiritual powers of this present world that turn the minds and hearts of people away from God and his kingdom of joy, peace, and goodness.

Kingdom of light versus kingdom of darkness

The Scriptures make clear that there are ultimately only two kingdoms or powers and that they stand in opposition to one another - God's kingdom of light and Satan's kingdom of darkness. John the Apostle contrasts these two opposing kingdoms in the starkest of terms: We know that we are of God, and the whole world is in the power of the evil one (1 John 5:19). The Scriptures describe the "world" as that society of people who are opposed to God and his kingdom of righteousness, truth, and goodness. Jesus came to overthrow Satan's power and to set us free from everything that would hold us back from knowing, loving, and serving God who has loved each one of us with boundless mercy, compassion, and goodness.

God must take first place in our lives

Jesus told his disciples that if they followed him it would be costly because they must put God's kingdom first and obey his word. Whenever a great call is given it inevitably causes division between those who accept and reject it. When Jesus remarked that division would cut very close to home his listeners likely recalled the prophecy of Micah: a man's enemies are the men of his own household (Micah 7:6). The love of God compels us to choose who will be first in our lives. To place any relationship or any other thing above God is a form of idolatry. Jesus challenges his disciples to examine who they love first and foremost. A true disciple loves God above all else and is willing to forsake all for Jesus Christ. Jesus insists that his disciples give him the loyalty which is only due to God, a loyalty which is higher than that owed to spouse or kin. It is possible that family and friends can become our enemies if the thought of them keeps us from doing what we know God wants us to do.

The just reward

True love for God compels us to express charity towards our neighbor who is created in the image and likeness of God. Jesus declared that any kindness shown and any help given to the people of Christ will not go unrewarded. Jesus never refused to give to anyone in need who asked for his help. As his disciples we are called to be kind and generous as he is. Jesus sets before his disciples the one goal in life that is worth any sacrifice and that goal is the will of God which leads to everlasting life, peace, and joy with God. Does the love of Jesus Christ compel you to put God first in all you do (2 Corinthians 5:14)?

Lord, no eye has seen, no ear has heard, no heart has conceived the things you have prepared for those who love you. Set us ablaze with the fire of the Holy Spirit, that we may love you in and above all things and so receive the rewards you have promised us through Christ our Lord. (from A Christian's Prayer Book)

Reading 1

Ex 1:8-14, 22

A new king, who knew nothing of Joseph, came to power in Egypt.
He said to his subjects, "Look how numerous and powerful the people of the children of Israel are growing, more so than we ourselves!
Come, let us deal shrewdly with them to stop their increase:
otherwise, in time of war they too may join our enemies to fight against us, and so leave our country."

Accordingly, taskmasters were set over the children of Israel to oppress them with forced labor.
Thus they had to build for Pharaoh the supply cities of Pithom and Raamses.
Yet the more they were oppressed, the more they multiplied and spread.
The Egyptians, then, dreaded the children of Israel and reduced them to cruel slavery, making life bitter for them with hard work in mortar and brick and all kinds of field work—the whole cruel fate of slaves.

Pharaoh then commanded all his subjects,
"Throw into the river every boy that is born to the Hebrews,
but you may let all the girls live."

Responsorial Psalm

124:1b-3, 4-6, 7-8

R. (8a) Our help is in the name of the Lord.
Had not the LORD been with us—
let Israel say, had not the LORD been with us—
When men rose up against us,
then would they have swallowed us alive,
When their fury was inflamed against us.
R. Our help is in the name of the Lord.
Then would the waters have overwhelmed us:
The torrent would have swept over us:
over us then would have swept the raging waters.
Blessed be the LORD, who did not leave us a prey to their teeth.
R. Our help is in the name of the Lord.
We were rescued like a bird from the fowlers' snare;
Broken was the snare, and we were freed.
Our help is in the name of the LORD, who made heaven and earth.
R. Our help is in the name of the Lord.

Alleluia
Mt 5: 10
R. Alleluia, alleluia.
Blessed are they who are persecuted for the sake of righteousness,
for theirs is the Kingdom of heaven.
R. Alleluia, alleluia.

Gospel

Mt 10:34—11:1

Jesus said to his Apostles:
"Do not think that I have come to bring peace upon the earth.
I have come to bring not peace but the sword.
For I have come to set
a man against his father,
a daughter against her mother,
and a daughter-in-law against her mother-in-law:
and one's enemies will be those of his household.

"Whoever loves father or mother more than me is not worthy of me,
and whoever loves son or daughter more than me is not worthy of me:
and whoever does not take up his cross and follow after me is not worthy of me.
Whoever finds his life will lose it,
and whoever loses his life for my sake will find it.

"Whoever receives you receives me,
and whoever receives me receives the one who sent me.
Whoever receives a prophet because he is a prophet
will receive a prophet's reward,
and whoever receives a righteous man because he is righteous
will receive a righteous man's reward.
And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple—
amen, I say to you, he will surely not lose his reward."

When Jesus finished giving these commands to his Twelve disciples,
he went away from that place to teach and to preach in their towns.

Resources

- ♦ Importance of the Mass
- ♦ Mystical Stigmata
- ♦ What is Charismatic Renewal
- ♦ The Real Meaning of Christmas
- ♦ Why should I Confess?
- ♦ History & Devotion- Sacred Heart

Prayers ♦ Prayer

- ♦ Novena
- ♦ Holy Rosary
- ♦ Way of the Cross
- ♦ Holy Mass
- ♦ Bible
- ♦ Intercession Prayers & Other Prayers

Downloads

- ♦ Divine Songs - Malayalam
- ♦ Divine Songs - English
- ♦ Divine Songs - Tamil
- ♦ Divine Songs - Telugu
- ♦ Other Downloads
- ♦ Holy Picture Gallery
- ♦ Wallpapers

The Bible in one year: JULY

01 1 Kings 2, Ezek 25, Acts 5:32–6:15, Ps 78:33–39

02 1 Kings 3–4, Ezek 26, Acts 7:1–17, Ps 78:40–46

03 1 Kings 5–6, Ezek 27, Acts 7:18–39, Ps 78:47–53

04 1 Kings 7, Ezek 28:1–13, Acts 7:40–60, Ps 78:54–60

05 1 Kings 8:1–29, Ezek 28:14–26, Acts 8:1–23, Ps 78:61–67

06 1 Kings 8:30–66, Ezek 29, Acts 8:24–40, Ps 78:68–72

07 1 Kings 9–10, Ezek 30, Acts 9:1–26, Ps 79:title-8

08 1 Kings 11, Ezek 31, Acts 9:27–43, Ps 79:9–13

09 1 Kings 12–13, Ezek 32, Acts 10:1–27, Ps 80:title-8

10 1 Kings 14, Ezek 33:1–11, Acts 10:28–48, Ps 80:9–19

11 1 Kings 15–16, Ezek 33:12–33, Acts 11, Ps 81:title-3

12 1 Kings 17, Ezek 34:1–18, Acts 12:1–14, Ps 81:4–10

13 1 Kings 18–19, Ezek 34:19–31, Acts 12:15–13:11, Ps 81:11–16

14 1 Kings 20, Ezek 35:1–36:12, Acts 13:12–33, Ps 82

15 1 Kings 21, Ezek 36:13–38, Acts 13:34–52, Ps 83:title-5

16 1 Kings 22, Ezek 37:1–15, Acts 14, Ps 83:6–12

17 2 Kings 1–3, Ezek 37:16–28, Acts 15:1–18, Ps 83:13–18

18 2 Kings 4, Ezek 38, Acts 15:19–41, Ps 84:title-7

19 2 Kings 5–6, Ezek 39, Acts 16:1–21, Ps 84:8–12

20 2 Kings 7, Ezek 40:1–15, Acts 16:22–40, Ps 85:title-8

21 2 Kings 8–9, Ezek 40:16–35, Acts 17, Ps 85:9–13

22 2 Kings 10, Ezek 40:36–49, Acts 18:1–12, Ps 86:title-8

23 2 Kings 11–13, Ezek 41, Acts 18:13–28, Ps 86:9–17

24 2 Kings 14, Ezek 42, Acts 19:1–28, Ps 87

25 2 Kings 15–16, Ezek 43, Acts 19:29–41, Ps 88:title-3

26 2 Kings 17, Ezek 44:1–14, Acts 20, Ps 88:4–10

27 2 Kings 18–19, Ezek 44:15–31, Acts 21:1–14, Ps 88:11–18

28 2 Kings 20, Ezek 45, Acts 21:15–40, Ps 89:title-6

29 2 Kings 21–22, Ezek 46, Acts 22:1–18, Ps 89:7–13

30 2 Kings 23–24, Ezek 47, Acts 22:19–30, Ps 89:14–20

31 2 Kings 25, Ezek 48:1–12, Acts 23, Ps 89:21–27



Today's Saints

St. John Gualbert



St. John Jones



St. Veronica



St. John Gualbert

Florentine nobility: part of the Visdomini family. His brother Hugh was murdered: John tracked down the killer, finding him on a Good Friday. John received a vision of Christ on the Cross, which he took as a sign to pardon the killer, and convert to Christianity. He did both.

Against his family opposition, he became a Benedictine monk at the San Miniato del Monte monastery. Founded and built by hand the monastery in Vallombrosa, Italy in 1038. The rule of John's order was an austere form of the Benedictine Rule, included an order of lay brothers, and received papal approval in 1070. When it seemed he would be appointed abbot, John fled. He founded abbeys at at San Salvi, Moschetta, Rozzuolo, Monte Salario, and Passignano, though did not do all the construction himself. Reported to have the gift of prophecy. Known for his great charity. Claims of miracles throughout his intercession in life and after.

Born: c.985 at Florence, Italy	Died: 1073 at Passignano near Florence, Italy of natural causes
Canonized: 1193 by Pope Celestine III	Patronage: • forest workers, foresters• park services• parks• Florence, Italy

St. John Jones

Born to a strong Catholic Welsh family. Joined the Franciscans in Greenwich, England. When his monastery was dissolved in 1559, he travelled to France to study. Ordained at Rheims, France.

John returned to England to work with Catholic prisoners at Marshalsea Prison in London. He was arrested for being a priest and imprisoned at Wisbech Castle, but escaped to the Continent. He lived for a while at Pontoise, France, and then the Ara Coeli Franciscan Observant house at Rome, Italy, finally returning to England as a missionary 1592. He worked in several places in the country and was elected Franciscan provincial of England. Arrested and tortured by the priest-catcher Topcliffe in 1596. Imprisoned for two years, doing time with Blessed John Rigby. Convicted on 3 July 1598 for the treason of being a Catholic priest. His execution took place early in the morning to reduce the chance of a mob: the executioner, roused out of bed for the job, forgot his ropes. During the delay while he went for them, John preached to the crowd that had gathered, and explained he was being murdered for his faith, not any disloyalty to his country. One of the Forty Martyrs of England and Wales.

Born: 1559 in Clynog-Fawr, Carnarvonshire, Wales	
Died: • hanged, drawn, and quartered in the early morning of 12 July 1598 at Southwark, London, England• body chopped to pieces and displayed on roadside poles as warnings to others• body parts pulled down by local Catholics, at least one of whom was jailed for the offense• surviving relics at Pontoise, France	
Canonized: 25 October 1970 by Pope Paul VI	

St. Veronica

Saint Veronica is known as the woman who offered a cloth to Jesus so He could wipe His face on the way to His crucifixion. The cloth is believed to exist today in the Vatican and is considered one of the most treasured relics of the Church. Saint Veronica is not mentioned in the Bible, but is known to us by Catholic tradition and in the Sixth Station of the Cross, "Veronica Wipes the Face of Jesus."

Legend states that as Christ was walking to Calvary, his face dripping with sweat and blood, Saint Veronica, a bystander, was moved with compassion. She approached Jesus and offered Him a cloth, likely her veil, which He accepted and used to wipe His face. The image of his face was subsequently imprinted on the cloth. There are no legends from the period which speak of Veronica either before or after her act of compassion. We do not know when she was born or when she died. She is literally lost to history. However, the cloth may still exist today, kept safe at St. Peter's in Rome. This particular cloth bearing the likeness of Christ's face, although ancient and difficult to distinguish, is considered one of the most treasured relics in the Vatican. According to legend, it is the original relic, although throughout the ages many copies were created and some were passed along as genuine.

Most of what we know about the veil was recorded in the medieval period, although it was first mentioned as being in the hands of Pope John VII in the early eighth century. The veil and the legend surrounding it became very popular in the thirteenth though fifteenth centuries when the veil was on public display. Indulgences were granted for people who performed devotions before it. The fate of the veil was obscured by violence in 1527 by the Sack of Rome in which it may have been destroyed. Many reproductions were created at this time, and it is unfortunately unclear if the veil still kept by the Vatican is the original or a reproduction.

In 1616, Pope Paul V banned the production of all copies of the veil, which has become popular. In 1629, Pope Urban VIII went a step further and ordered the destruction of all copies, or that existing copies should be delivered to the Vatican. Anyone who disobeyed this order was to be excommunicated. The Veil of Veronica has since been kept from the public and rarely has been seen since. There are six known copies in the world, and there is one kept in St. Peter's basilica which is allegedly the same one from the Medieval period. If true, then it is possible this is the original relic. None of these relics have been photographed in detail or have been subjected to forensic testing. The relic is kept in a frame, cut to match the outline of the original image on the cloth. The Vatican's relic is displayed, although briefly, on the 5th Sunday of Lent each year. According to those who have seen the relic up close, there is minimal detail. As for Saint Veronica, she is honored with a feast on July 12. Her icons show a woman holding a cloth upon which the face of Christ is imprinted. She is the patron of laundry workers and photographers.

The woman of Jerusalem who wiped the face of Christ with a veil while he was on the way to Calvary. According to tradition, the cloth was imprinted with the image of Christ's face." Unfortunately, there is no historical evidence or scriptural reference to this event, but the legend of Veronica became one of the most popular in Christian lore and the veil one of the beloved relics in the Church. According to legend, Veronica bore the relic away from the Holy Land, and used it to cure Emperor Tiberius of some illness. The veil was subsequently seen in Rome in the eighth century, and was translated to St. Peter's in 1297 by command of Pope Boniface VIII. Nothing is known about Veronica, although the apocryphal Acts of Pilate identify her with the woman mentioned in the Gospel of Matthew who suffered from an issue of blood. Her name is probably derived from Veronica , as was reported by Giralduus Cambrensis. The term was thus a convenient appellation to denote the genuine relic of Veronica's veil and so differentiate from the other similar relics, such as those kept in Milan. The relic is still preserved in St. Peter's, and the memory of Veronica's act of charity is commemorated in the Stations of the Cross. While she is not included in the Roman Martyrology, she is honored with a feast day. Her symbol is the veil bearing the face of Christ and the Crown of Thorns.

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